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THE NORDIC AS AN IDEAL

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IT is with considerable trepidation that I deal with the subject of the Nordic as an ideal physical type. My fears spring—not from a lack of confidence in the importance of this subject—but rather the reverse. These doubts find expression in the following questions: First: Can I measure up to the potentials of the problem? Second: If not, what damage will I do? In either establishing or destroying racial ideals, we tamper with destiny. However, as this fact sinks in on me, I am reminded of Ortega's observation that *all* ideas are potentially dangerous.

In mentioning my cautious approach to the question of racial ideals, I cannot but contrast it with the reckless handling of related questions by the sponsors of the new cosmopolitanism as well as the shallow liberals who help them spread their dogmas.

I take it for granted that men, in the main, are influenced to a greater or less extent by the following considerations. First: the desire to survive. Second: to see their own line or kind perpetuated. Third: to find this line continued in a higher form. Virtually everyone is pleased when their descendants are strikingly beautiful or unusually gifted.

The pioneer in the field of race evaluations was the French Count Arthur de Gobineau, (1816-1882) who advanced a theory that Teutons (or Nordics, as we now call them) are superior to other peoples. Long before this, however, men had reacted emotionally towards Nordics, though thoughts about them had not crystallized. In art and literature the Nordic was shown with a fine stature, fine features and golden hair, and generally was an ideal type. Throughout their history, Nordics have wandered, and their appearance has often been remarked on with admiration by those people with whom they came in contact. Presumably that which is idealized is in some ways considered superior. And though we do not know precisely why the Nordic has been idealized, I will advance

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a theory of my own as we proceed.

Gobineau became deeply absorbed with his belief. But as we have seen, others have also been moved. The Count, therefore, falls into the class of geniuses who give a definite form to deeply-felt emotions. The beliefs expressed by Gobineau led by degrees to a literature much of it backing the superiority of the Nordic. This literature has since been largely extinguished by the rising tide of social collectivism.

Another psychological genius was the Austrian, Alfred Adler (1870-1937). He called our attention to the fact that individuals strive to become superior. Adler showed that those who cannot attain some degree of assurance in this area are apt to develop an inferiority complex. Such a complex, we should remark, may have a profound effect on the individual suffering from it, colouring much of his thought and influencing many of his attitudes, not only towards other individuals, but also towards society.

Putting together the two preceding ideas, those of Gobineau having to do with racial superiority and those of Adler revolving about inferiority, we find the possibility of the most intense feelings springing from race. However, there is a third factor.

The noted Scottish anthropologist and scholar, Sir Arthur Keith, came to the conclusion that race 'prejudice' is a natural emotion—inspired by nature herself, and designed to keep races apart and prevent mongrelization. Though Keith's conclusion was based on biological considerations, it required psychological insight to see the workings of nature in this field, for Keith had to go against current beliefs. That Keith was essentially right in his conclusions need no longer be questioned by those who value the truth. Keith also showed that the feelings involved are profound.

How true was Gobineau's theory? For the moment, confining ourselves to Caucasian or Caucasoid (as anthropologists prefer) groups, it is at least partially true. Certainly, the Portuguese, who have absorbed some Negro blood, make a poor showing intellectually, wherever found. The Sicilian also appears to be handicapped. These facts, not to mention other evidence, suggest a certain increased prevalence of superiority as we move northward. When we include peoples whose racial origin has been equatorial the evidence favoring northerne s becomes overwhelming. From northern Italy into Scandinavia we find high civilizations, and people capable of producing, as history amply proves, an abundance of genius. Any White man should be proud to be a member of any of these groups, though not all, by any means, of these types today conform to the Nordic ideal.

Now there are dangers in seeing our ideal only in the Nordic. Plato believed that somewhere there exist ideal forms, and that those with which we are acquainted fall short of the ideal. Is there somewhere a Nordic

who best expresses ideal Nordic attributes? Nordics vary as do other sub-races. Some Nordics more closely approach certain of our ideals than do others. Aside from our sense of beauty (and this will vary with individuals) it would be difficult even historically to establish a physical basis for judging the highest type of Nordic. The Nordic is, as shown by Coon, not always even blond. This is a case of different colouring showing in what is essentially the same breed. A difference in colouring is likewise often found in the American Black Bear, which is sometimes cinnamon.

In spite of these considerations, in my opinion we are heading for a period when the Nordic type will become the vogue, a new cult, with the Nordic as its ideal, will again emerge.

Let me throw light on the foregoing situation by turning to a consideration of an aspect of Christianity. After bitter conflict, Christians have found that no individual group can properly speak for all of them. Even so, Christians share a number of beliefs and attitudes. In view of this principle, it would be presumptuous for me to attempt to speak exclusively for my kind. At the same time, I cannot but express the hope that we find a means of uniting, as Christians do in some positions, in an opposition to any amalgamation with equatorial people or with any of the other major anthropoid sub-species. This absorption is the profound danger that now faces our group, and all of our sane members should unite to oppose it.

In an area of northwestern Asia we find groups of Whites and Mongolians living in the same communities but in apartness. Since this is a part of the Soviet Union, it is probable that these Caucasoids are unacquainted with theories of Nordic superiority. On the other hand, they have not been brain-washed as we have, so simply follow what nature suggests to them. They say to themselves; the aloofness is by mutual consent, being inspired by a *two-sided* racial 'prejudice'. Rarely do intermarriages occur. In this case, however, we are dealing with two groups each of which has a proper self-esteem. The profoundly felt and potentially explosive emotions that revolve around feelings of superiority and inferiority are not involved. Now, the further my research has carried me into the subject of race, the more convinced I have become that to a greater or lesser extent our Caucasoid group, wherever found, faces a danger of the profoundest depth and magnitude and that if we "solve" this improperly, by amalgamating with the other major races, we will do irreparable damage to the worth of our kind. That we are nevertheless being urged to do that very thing is one of the amazing occurrences of history. Many of my readers will doubtless agree with me that irrationality is overtaking us from several directions. One must, however, see through the propaganda and refer to basic facts before he can realize how profoundly misleading is the modern dogma of biological egalitarianism.

The dark ages were ended when men became free to turn their critical faculties loose, to question the truth of the dogmas that had paralyzed their ability to think rationally for some 1,200 years. This shows that reason—in some cases, at least—can prevail against the forces of confusion. Unless darkness is again to overwhelm us—this time to establish the belief that all races are equal—we must be prepared to justify our opinions about race and our desire for racial apartness. We must seek to preserve our uniqueness as a proper part of our racial heritage. And, though we do not presume to speak for the other major races, we believe that they should also wish to preserve their uniqueness.

How can the Nordic ideal help us preserve the right to apartness from groups which we do not wish to absorb?

Darwin called our attention to the striking fact that pigeon breeders do not wish to radically alter types—only heighten the particular qualities that set them apart from other breeds. Our fashion designers are similarly motivated. Their ideal is the aristocrat, so they represent our females as attenuated caricatures of aristocrats. Now Nordics present our White group with our peculiar characteristics in heightened form. They stand for us in our uniqueness. Here they have a singular and strange advantage. There is something else involved. Broadly speaking, the Northland is the area of origin (or, more properly, of development) of higher biological types throughout the animal kingdom. This fact adds a certain deep attractiveness to the conception of a physical ideal type emanating from the Northland. Even apart from all of this there seems to be some special quality about corn-blue eyes and golden hair that gives its own colouring to man's emotions.

In pointing to the Nordic as an ideal we may establish it as a symbol of protest against the prodigious efforts of zealots for human oneness to make us into a mongrelized and nondescript group of mulattoes. As a symbolic protest against such a fate we may properly raise the Nordic to an esteemed position. In a sense, then, we point to the Nordic type as our emblem. We do not wish to be physically or spiritually sullied; and Nordics dramatically illustrate what we want to preserve.

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